



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

given as popular lectures to audiences of thoughtful people who were questioning some of the older forms of Christian faith. For readers in a like situation the book should prove helpful. For the serious student it has little to offer.

F. A. S.

LANGHAM, JAMES P. *The Supreme Quest, Or the Nature and Practice of Mystical Religion.* London: W. A. Hammond, 1915. 224 pages. 2s. 6d.

The author says that his purpose is to give a spiritual interpretation of life. This interpretation consists in an exposition of the mystical view of life. The goal of the "Supreme Quest" is union with God and participation in the world of spiritual realities. In the older mysticism God and this spiritual realm were apart from, and above, the world of sense, and as a consequence there was an undervaluation of the world that stands next to us and the actual happenings of life. The attempt is here made to bring these two worlds together and correct this older estimate of the common earthly life. One feels, however, that this attempt has been made without due recognition of the radical nature of such an effort. If we are to interpret life mystically on the basis of our living in one world, we cannot use very much of the schema of the older mystics, who lived in two worlds.

F. A. S.

BUCKHAM, JOHN WRIGHT. *Mysticism and Modern Life.* New York: Abingdon Press, 1915. 256 pages. \$1.00.

The renewed interest in mysticism is an interesting and significant aspect of modern religious life. Professor Buckham, though a teacher of theology, does not write primarily in the interest of theology, but in behalf of religion and of life. His claim is that mysticism is the very core of religion, and that the mystical sense is, potentially at least, present in all men. His purpose is to clear away misconceptions and extravagances and present a normal mysticism rationally justified that will ensure to life its higher values. He finds many evidences of a genuine mysticism in our modern life. Such an experience lies at the heart of the numerous health cults. Though this may be interpreted in a too one-sided fashion with too much emphasis on the physical, yet these movements bear evidence of an experience in which union with the Infinite is attained. There is today also much of what may be called cosmic mysticism, an experience in which one sees new meanings in the world of nature and of humanity, when the whole in which one shares is clothed with a new dignity and glory.

But this mystical experience must be freed from the charge of being viciously subjective. The author reviews the criticisms to which it has been subjected by the psychologist and concludes that psychology, rightly interpreted, has only reinforced the contention that the mystical element is deeply grounded in our total nature and constitution. Philosophically mysticism is justified on the ground that there is in man a "higher reason" that experiences immediate truth. The intellect has validity within its own sphere, but it deals only with ideas of truth, not with truth itself. Dialectic is helpful in leading one to a point where the vision of the truth may be obtained, but the vision itself is intuitive, immediate.

The author clearly recognizes that the whole matter rests, philosophically, upon intuitional idealism. Absolute truth, reality, objectively existing, is to be apprehended by means of a "higher reason." The whole discussion moves within the limits of a world thus conceived. Its helpfulness is therefore strictly limited.

F. A. S.